

| 16| A fool's wrath is known immediately, but a prudent man covereth kalon (shame, disgrace, shameful nakedness).

| 17| He that speaketh emunah declareth tzedek, but an ed shekarim, mirmah.

| 18| There is one who speaketh rash words like the wounding of a cherev, but the lashon of the chachamim promotes marpeh (healing).

| 19| The lip of emes shall be established forever, but a lashon sheker is but for a moment.

| 20| Mirmah (deceit) is in the lev of them that plot rah, but to the counsellors of shalom is simchah.

| 21| There shall no harm befall the tzaddik, but the resha'im shall be filled with rah.

| 22| Sfatayim (lips) of sheker are to'evah to Hashem, but they that deal emunah (faithfully, truthfully) are His delight.

| 23| A prudent man concealeth da'as, but the lev kesilim (mind of fools) preaches folly.

| 24| The yad of the kharutzim (diligent ones) shall rule, but the remiyyah (deceitfully lazy man) shall be put to forced labor.

| 25| Anxiety in the lev ish causeth depression, but a davar tov cheers it up.

| 26| The tzaddik prevaieth advantageously over his neighbor, but the derech resha'im leads them astray.

| 27| The remiyyah (deceitfully lazy man) roasteth not that which he took in hunting, but diligence is the precious possession of man.

| 28| In the orach tzedakah (way of righteousness) is chayyim, and in the derech netivot (pathway) thereof there is no mavet.

13 A ben chacham heareth his musar av, but a scoffer heareth not ge'arah (scolding, rebuke).

| 2| An ish shall eat tov by the fruit of his peh (mouth), but the nefesh of the bogedim (unfaithful ones, traitors) shall eat chamas.

| 3| He that is shomer over his peh (mouth) guards his nefesh, but he that openeth wide his sfatayim (lips) shall have ruin.

| 4| The nefesh of the atzel (sluggard, lazy one) desireth, and hath nothing, but the nefesh of the kharutzim (diligent ones) shall have ample provision.

| 5| A tzaddik hateth sheker, but a wicked man is shamefully loathsome, and bringeth disgrace.

| 6| Tzedakah is guard over him whose derech is blameless, but wickedness overthroweth the chattat (sinner).

| 7| There is one who maketh himself out to be rich, yet hath nothing; there is one that maketh himself out to be poor, yet hath hon rav (great wealth).

| 8| The riches of an ish is kofer (ransom) for his nefesh (life), but the poor heareth no threat.

| 9| The ohr (light) of the tzaddik rejoiceth, but the ner (lamp) of the resha'im (wicked) shall be put out.

| 10| By zadon (pride) cometh only contention, but with the teachable is chochmah.

| 11| Hon (wealth) gotten by dishonesty shall be diminished, but he that gathereth incrementally shall have an increment.

| 12| Hope deferred maketh the lev sick, but when the ta'avah (desire) cometh, it is an Etz Chayyim (Tree of Life).

| 13| He who despiseth the davar shall be destroyed, but he that feareth the mitzvah shall be rewarded.

| 14| The torat chacham (teaching of the wise) is a makor chayyim (fountain of life), to turn one away from the snares of mavet.

| 15| Seichel tov giveth favor, but the derech bogedim (way of traitors) is hard.

| 16| Every prudent man acts with da'as, but a kesil (fool) displays his folly.

| 17| A malach rasha falleth into rah (trouble), but a tzir emunim (trustworthy envoy) is marpeh (healing).

| 18| Poverty and shame shall be to him that disdains musar, but he that is shomer over tokhakhath (reproof) shall be honored.

| 19| The ta'avah (desire, longing) fulfilled is sweet to the nefesh, but it is to'evat kesilim (the abomination of fools) to depart from rah.

| 20| He that walketh with chachamim shall be wise, but a companion of kesilim (fools) shall come to harm.

| 21| Ra'ah (disaster) pursueth chatta'im (sinners), but tov is the reward of the tzaddikim.

| 22| A tov (good man) leaveth an inheritance to his bnei banim, and the wealth of the choteh (sinner) is laid up for the tzaddik.

| 23| Rav ochel (much food) is in the untilled ground of the poor, but for want of mishpat (justice) it is swept away.

| 24| He that spareth his shevet (rod) hateth bno (his son), but he that loveth him is diligent in his musar (discipline).

| 25| The tzaddik (righteous) eateth to the satisfying of his nefesh (soul), but the beten (stomach) of the resha'im shall want.